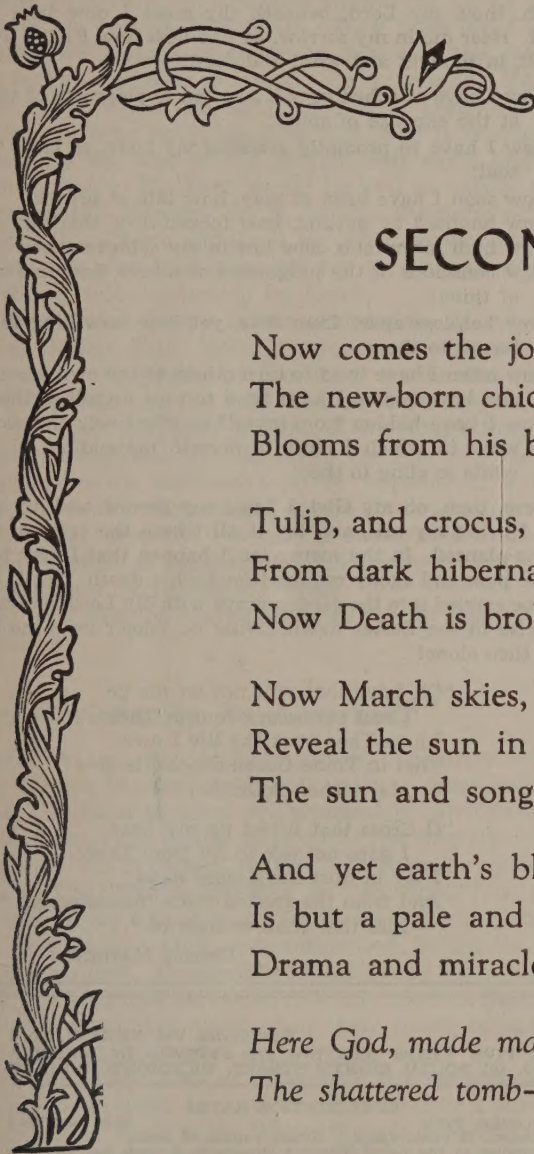


The **AMERICAN FRIEND**

[MARCH 30, 1950]



SECOND EASTER

Now comes the jocund Easter of the earth:
The new-born chick, an ambulant daffodil,
Blooms from his brown bud into golden birth.

Tulip, and crocus, and forsythia spill
From dark hibernal tombs their rainbow spray:
Now Death is broken by Life's mightier will.

Now March skies, like a gray stone rolled away,
Reveal the sun in fiery resurrection—
The sun and song, the bud and bird, of May.

And yet earth's blithe release from bleak subjection,
Is but a pale and far-off image of the high
Drama and miracle of the soul's direction:

Here God, made man, descended to defy
The shattered tomb—commanding Death to die.

E. MERRILL ROOT

The Devotional Life . . . A Page of Personal Helps ————— ❖

HIS PASSION IS OURS

WILLIAM W. CLARK

William W. Clark, the writer of this meditation, is professor of Philosophy and Religion in Earlham College, Richmond, Indiana.

Once again Holy Week is pressing upon me. This is a fact, a spiritual fact of the year's recurring round. Whether I like it or not, the fact remains and the date returns, forcing me once more to be aware of the whole significance of certain actual events which have taken place in history and which must take place in my own soul. I sometimes like to tell myself that such special times as Holy Week should not be observed, because their true meaning should become part of all life every week, rather than limited to one week in the year. Theoretically this may be so, but my trouble lies in my inability to maintain that high level of living unless from time to time, as my inner life runs down, something from outside comes upon me to restore me to wholeness. Nothing in the world can do that with such power and wonder as the re-enaction of my Master's death and resurrection.

That special time has come now, to meet my aching need. I feel the flood of God's love pouring in again, irresistibly, boundlessly. I am learning again, with an inner, exultant shout, what Paul meant when he cried, "God proves his love for us in that, while we were yet sinners, Christ died for us!" The utter *givingness* of love possesses me, the quality of the cross which reaches into the darkest room or into the bitterest battle and shares all human woe in "the fellowship of sufferings," waiting for none of the proprieties of justice which declare that a man must take the punishment for his own evil deeds and learn to do right by paying the price of doing wrong. "The quality of mercy is not strained." No, not neatly doled out to the deserving, this love of Christ! Look, look there: while we were yet sinners it happened, it happened for me, it happened for all. God's proof of love!

The song of the flood of God's love poured out to parched humanity is the song of hope in our time. Was I losing faith? Had I been wondering secretly if this was His world after all? Might not the devastations upon which men are now remorselessly embarked wipe out this earth and make mockery of the Kingdom's promise? But the strain of music rising from this season of rebirth wells up through tragedy to triumph. Love can be crucified, and in that crucifixion prove that it is wholly love; love can be buried, and sanctify death as the foundation of true Life! This ploughed ground of today's life is readying no cemetery. Here alone may the seed be planted and die from which the Bread of Life may grow.

But how about me? How about my own life and world? Can this be done in me?

Here is the heart of the matter. In the answer I shall reveal whether Holy Week has or has not come again for me. Is the magnificent drama of love to be enacted in my own soul? I must be honest now. No rationalizations, no excuses, no sentimentalities. The truth. Am I dying with Christ, crucifying the self, conforming to His death, sharing the fellowship of his sufferings so that somehow I may attain unto the resurrection of the dead?

Oh, thou, my Lord, beneath thy cross I now take my stand. Hear me in my sorrow, as I confess how I have lived to self, in thought and word and deed:

How I have attached myself so often to pleasures of sense at the expense of spirit;

How I have so promptly gratified my body, so lazily my soul;

How soon I have been at play, how late at prayer;

How haunted by getting, how forgetful of sharing;

How high in my aim, how low in my achievement;

How conscious of the judgments of others, how unaware of thine;

How helpless apart from thee, yet how unwilling to be bound to thee;

How often I have tried to turn others to my own account, and how seldom I have tried to turn myself to theirs;

How I have hidden from myself so effectively the secret ways in which I cling to myself, pretending all the while to cling to thee!

Here, then, oh my God, I bring my sorrow and my sin; here I bring my self, and lay it all where the cross of thy love is planted. In thy mercy let it happen that I may bear all the pain and agony required for such a death, that I, too, may be carried into the garden grave with My Lord, and with him rise in the Easter dawn, living no longer unto me but unto thee alone!

"Oh Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine Ocean depths its flow
May richer, fuller be.

"O Cross that liftest up my head,
I dare not ask to fly from Thee;
I lay in dust life's glory dead,
And from the ground there blossoms red
Life that shall endless be."

GEORGE MATHESON

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"And There They Crucified Him"

HE laid down his life for the sins of the world. There was no other way. The very sins that crucified him would not finally withstand the impact of his love. In the very plexus of exile that made the cross was the invincible principle destined to destroy the evil. The cross was and is, at once, the consequence of man's sin and the answer of God's love.

Now we crucify him again. Why does not Christ call twelve *legions of angels* to demolish the gathering *legions of war*? It would be so simple. Yet he does not do it—he did not do it even to resist a single betrayer. Why not? Because that way is wrong. It is exactly the way of the Jewish Sanhedrin and the Roman guard. To do it would be evil as surely as it is when the Romans do it, or the Russians or the Americans. There simply is no other answer than to follow the way that does not try to win *quickly by smashing*, but *ultimately by loving*.

Here is not just another crucifixion, so common under Roman rule. Here is crucifixion with a divine purpose at its heart—at the heart of the one crucified. His was not the case of someone over-powered by the sheer physical weight of his opposition and thereby defeated. He laid down his life. He met his crucifiers with another type of opposition, a new conquest which they would not be able to understand, and which "worldly wisdom" is never able to understand. Instead of conquering enemies by killing them, he conquers by redeeming them.

O how slow of heart is man to see, to understand, to follow!

Can Christianity Be Absorbed?

CHINA is a classic example of a country which cannot be conquered politically—given enough time. The Russian form of Communism can't do it. It can influence the course of Chinese life slightly, in the long run, but it cannot reduce it to Russian concepts.

Can Christianity likewise be "absorbed"? It may seem to be for a time, but there is an active ingredient in Christianity which, once implanted, begins its own silent conquest. Unannounced, except in the intuitive soul, it works like leaven or like tiny rootlets that will not stop until they rend open their rocky resistance and reduce it to garden soil.

Whether in China or elsewhere that process is at work. It can work because there is already a sub-soil which gives it rootage. When the erosive influences sweep across the world, it is well to be reminded of this sub-soil of the spirit. The voice from Deuteronomy pressaged this saving truth.

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven and bring it unto us, that we may hear it, and do it? Neither is it beyond the

sea, that thou shouldest say, Who shall go over the sea, for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it."

"He is risen . . . Go and tell . . ."

DESPITE the perplexity and gathering darkness of our days we have a right to sing, "Hosanna in the Highest!" What happened at the tomb in Arimathea is more than news of a local event. It has universal meaning. It is the seal of our Christian optimism. It is a witness to the work of creation by which God is spelling out the nature of love in the midst of fear, and painting dawn on the horizon of darkness. It is the answer to sin—the answer of redemption.

What God is asking of us is not merely something that *ought* to be done if we can find time for it, it is something that *must* be done and that carries the assurance of victory. Men can let their sins run into a frenzy of crucifixion. They can "win the day," but they cannot win the centuries. In all of their gathered might they are fighting a rear-guard action against invincible, forgiving, redeeming love. The power of physical might crumbles under the impact of gentleness. The "terrible meek" shall inherit the earth!

On Becoming a Member

THERE is always a danger that a person may only "join the church" instead of *becoming a member*. "Now ye are the body of Christ and members in particular" is St. Paul's way of showing the vital connection which true members enjoy.

It would be interesting to discover what many persons really "join," in their own ways of thinking, as they come into the church. Do they join the denomination? In most cases, we venture to say, and in most denominations the joiners know little or nothing of the denominational characteristics. Whatever they join it is something local—often it is a Sunday School, more than it is the church which fosters the school. Sometimes it may be a social clique, or a strata of society. It can be understood that a "joiner" is generally seeking a fellowship that makes a contribution to him. That is important.

It is important; it may be a beginning, but it is not enough. How many new members have thought of themselves as becoming a part of a movement—something spiritual and personal, and also world-wide. How many have a concept of what it means to become a genuine member—a member of a living, local fellowship and a participant in the Kingdom of God around the earth.

Many new members "join" the branches of the church, not enough join the trunk and become channels of the life-giving, fruitful vine.

The "Means" is the "End"?

ELSEWHERE in these pages is an excerpt from the writings of Kirkegaard. It merits our measured thought. The old adage that "the end justifies the means" turns out to be a counsel of darkness and evil. It is as nearly the reversal of truth as can be conceived.

What kind of "end" are we seeking? Is it not a world in which men employ good "means" in all of their affairs? Our world will perish on the old self-defeating philosophy—resorting to bad methods in order to achieve good purposes. It won't work because it can't work! Certainly the difficulty of making good means effective—immediately—is readily recognized, but that does not disprove the principle. To say,

in truth, that the means determines the end is but another way of saying that the means is the end.

Our present world is an illustration of the "end" toward which the old philosophy leads us—we have a world of wrong "means," with political, economic, and physical war while everybody wants a happy "end" to it all. A bigger bomb is one more shove toward the "dead end" of an old idea.

So what? At least let us get our thinking straight and our gospel clear. It won't bring in the kingdom tomorrow, but it can eventually reverse our drift toward catastrophe and set our face in the right direction. There generally is no doubt where Christ stands on this basic issue. Where does his church stand?

E. T. E.

In Christ Is Our Victory

Easter Meditation

By William Merton Scott

VICTORY is the word most descriptive of the entire story of Easter. Often people have noted the coincidence of spring, the victory of green, growing things over winter's blight. Life surges forth, cracking open the crust formed by ice and cold and the traffic of the months past.

It must be remembered that this is not Easter itself, it is a beautiful analogy illustrating the truth. The story of the resurrection is God's pledge of the essential goodness of the universe and His concern for that universe. Here we see the triumph of love over evil, of the kingdom of light over the kingdom of darkness.

Our souls rise up with our voices to sing psalms of rejoicing, of hope, and of victory. Again and again from the pages of history we read a question in one form or another "who shall deliver me . . ." and here in a moment of time God speaks clearly within history by Man and to men. "Nothing can separate us from the love of God," not even death, the seeming final event.

Within recent months the German Friend, Emil Fuchs, speaking to a small group, was outlining the different characteristics of European and American Christians and spoke of the many Christians in Europe who had a depth and knew a security that many of us do not know because they had been "face to face with evil" and had conquered. In so many of our lives, habits, the humdrum and good things, have been the worst enemies of our spirits. The possibility of love conquering an actual evil doer has become a vague ideal or abstraction. It is good that we are reminded each year that in the Cross and

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the Resurrection divine love met evil at its worst and love triumphed.

But does it have meaning and power for 1950? We say, and rightly, that the Resurrection was a miracle. But the usual thought of a kind of supernatural magic that is associated with miracles too often robs this event of its continuing power. It tells us of the natural continuation of Jesus' life. That the qualities of person and action which characterized Jesus are not subject to the limitations of space and time which seemingly control so much of physical existence. Life in the highest sense in which Jesus spoke of it cannot be contained in the few years between birth and death. It is only when a life becomes of Eternal quality that it becomes timeless.

This act of God in history does not take from life its mystery nor give us an explanation of its total purpose, but it does give us a direction for living. That is to say, our response to the Resurrection is not to be in words, whether they be songs of praise or beautiful sermons or metered poetry set forth to commemorate a historical event, annually; these ought to be the expressions of a power which we have found for living the year-round.

"Jesus is dead until he is realized. The moral and spiritual innerness of him has to break upon one. That he can no more be gainsaid than the moral order, or dismissed from moral and religious sovereignty than chemical laws

from their place, that he is in all the domain of the soul indeed 'Lord' and 'Master' has to pass beyond hearsay, tradition, doctrine if Jesus is to be the 'living one,' awake from the dead.

"The truth is that thou, O Christ, hast no ending. Absolutely quenchless art thou, not to be terminated, abated or suppressed: death hath no dominion over thee. Before Abraham was, thou wert, and when the foundations of the world were laid. If what thou art could perish, and if from the universe could fade and vanish the cosmic essence that made thee, then all things should fall apart like the limbs and joints of a decaying body.

"To realize this is the resurrection. There is no other resurrection that matters. This is the resurrection that transformed Saul of Tarsus, a spiritual thing.

"At last unto me also!" I care not where Christ has risen, or to whom he has appeared if he appear not to me also. This is the only fountain of life." (From the *Hand of God*, by McCall.)

What an hour for commitment to this Person. In a time when men are overwhelmed with a sense of helplessness in the face of movements and events on a scale hitherto unknown, when the responsible decisions are made as part of an impersonal social grouping not subject, apparently, to the moral standards and moral influences that rest upon individual lives. In the midst of this we see again One who is the veritable Master of Life and his words "turn the other cheek" and "going the second mile" glow with new life as we are convinced that in the power of His Spirit men can be bigger than any circumstances. We cannot be compelled

by events outside of ourselves to be evil; rather, evil is subject to those who love. Easter urges us again to grasp life and wrest from it victory by unlimited obedience to what we know to be the will of God.

We are not condemned to follow the pattern of what has always been nor to assume that evil men will not change. We may accept the possibility that men may act in evil ways but that does not change the demand upon us to love and to act only in ways that are in accord with that love. Jesus set his face to go up to Jerusalem but did not have his eyes closed to its possible cost. The tremendous needs of mankind, the conflict in which we find ourselves, and the ghastly possibilities of a World War III will not be resolved without

enormous cost to ourselves. It is not in harmony with the spirit of Christ for us to ask that evil shall be appeased, nor can we expect evil to be overcome by means that will not interfere with our comfort, our standard of living, and sometimes even our lives. But the quality of our lives must be of the same nature that caused a Roman centurion to say "this man is the Son of God." The sons of God face even atom bombs without fear, but with more than an absence of fear, a positive faith that even those who wield bombs are conquered by unstinting, self-giving love. Here is no room for an easy sentimentality that simple good-will is a magic key offering an easy solution to all problems between men. It is a recognition that reality is not confined to the

actual. God is and He continues to operate in his universe. No situation depends solely upon the physical factors involved. H-bombs do not eliminate God from the world nor remove moral requirements of us. The sternest demand of the universe upon us is to act in accord with the victorious spirit which lived and lives in Jesus Christ.

Every action and word must be weighed against "Is this an expression of the Spirit of Christ?" Daily we must grasp more and more Paul's meaning in "For me to live is Christ." More and more our lives must partake of the qualities which were characteristic of His, and this spirit must guide and permeate our solutions to every practical problem. "He lives within my heart." Only so can He live.

On the Friends Peace Testimony

Some Problems to Date

By Elmore Jackson

OVER the last thirty years the Society of Friends has gained a world-wide reputation for the impartial administration of relief. This ministry to human need has, at one time or another, carried Friends into most of the world's severely troubled areas. The service rendered and the attempt that has been made to keep this assistance above political considerations has stemmed out of the deepest elements of our religious faith.

I

The great issue now before us is whether, as Friends, we can respond successfully to the increasing number of suggestions that we carry our concern for impartial service out into the difficult area of international political affairs. Overtures are being made with greater frequency that we make additional experienced Friends available for services of reconciliation. The work of the American Friends Service Committee in Palestine, Quaker service on both sides of the civil war in China, the interest of national and international officials in a possible joint Dutch-American Quaker mission to Indonesia, and the request of Admiral Nimitz, administrator for the United Nations Kashmir Plebiscite, to have a Quaker attached to his staff, were all part of this new pattern of emerging opportunities for service.

As Friends, we believe our faith is profoundly relevant to the reconciling needs of our time. The question is not whether we now consider ourselves

Here is another in a series of articles on a peace testimony for today. Elmore Jackson is an Associate Secretary of the American Friends Service Committee and Consultant to the United Nations Economic and Social Council for the Friends World Committee for Consultation.

adequately prepared for this new and more difficult kind of international service. The real question is whether the great overwhelming issues of our time can lay hold of larger numbers of us—like the concern for India laid hold of Horace Alexander. Only if we are prepared to find our way, slowly and patiently, through the complexities of each situation, can we hope to achieve the competence which so many, mistakenly I think, believe we already possess.

II

There are two immensely urgent general tasks in the present international scene. The first of these is to discover the areas in the present conflict between the East and the West in which some relaxation of tension might occur. Because of basic differences of approach it is obvious that there are some fields of Soviet and American activity in which it will be difficult to reach agreement. There are an increasing number of evidences, however, that sufficient relaxation of tension can come to make the avoidance of war a genuine possibility.

As Friends, we have the responsi-

bility to help seek out and explore places in which agreement might be reached. One beginning has already been made by the AFSC Russian-American Relations Committee in its special study of present Soviet-United States conflicts. This study is completed and now available. Quaker concern for policies that will lead to peace has been laid before Soviet officials several times during the last two years. Some progress has been made in these discussions and I believe that Soviet officials now understand more clearly the deep and fundamental nature of our concerns.

III

The second urgent task can be best set out as a question: How can progress be made toward limited world government? A few Friends are active in the world government movement, but I find very few people who have a clear idea of how it is to be achieved. Is it by scrapping the United Nations and starting all over again? Is it by building an Atlantic Union and leaving the United Nations for such inter-continental discussions as can usefully be continued? Should the emphasis be placed on building world government through the development of the functional agencies such as the World Health Organization, the Food and Agricultural Organization, and the World Bank? Or is there now sufficient evidence that Soviet policy is changing to warrant a new effort to make the United Nations work in its present form—with the exception that it will

grow into something more substantial?

We are deeply concerned with building the peace but none of us knows the answers to these questions. Most of us have only a partially educated hunch. In a world in which humanity is begging for relief from surfeit of anachronistic political institutions and national loyalties, that is not enough. Our place as Friends is out in the forefront of those who are trying to discover the means through which worldwide political and legal institutions can be developed. All of us tend to forget that, in our national life, contracts and agreements are buttressed by legal remedies and courts with clearly defined powers. How can we develop similar legal institutions and a parallel body of law in the international field? Until substantial progress is made we shall have only an uneasy peace.

These problems relating to the East-West conflict and to the means by which limited world government can be achieved are long-range questions, but they are the two basic long-range problems of our age.

IV

There is a third question which is of almost equal importance. How can the present resources available for peace-making, both inside and outside the United Nations, be so mobilized as to keep the peace in the short run, while long-range solutions are being sought? Wars, like family difficulties, almost always begin over relatively small things. If the present conciliation and mediation functions of the United Nations can be strengthened in such a way that U. N. can deal more effectively with disputes such as were those of Indonesia, Palestine, Greece, and Kashmir, then the interim peace will have been maintained, and an essential body of experience gained which will be of great value in the reconciliation of big power conflicts in the later stages of U. N.'s development.

The effectiveness of any conciliation effort depends to a large extent upon the sensitivity, the moral calibre, and the broad experience of those responsible for it. If here and there suggestions are being made that additional mem-

bers of the Society of Friends should be available to assist in these efforts at conciliation in such places as Palestine, Kashmir, and Indonesia, it is an indication that Friends, at least at their best, are believed to have an approach and a body of experience which is relevant. It is interesting that in recent discussions with members of the United Nations staff and of the Department of State, Friends have been encouraged to take a special interest in this phase of United Nations' activity.

Can the Society of Friends make available the experienced, seasoned, and deeply-concerned persons to respond to these overtures that are constantly being made? The answer for each of us must be a very personal one—for it depends upon more than just a willingness to be available. Peacemaking must be grounded in the belief that all men can put aside their lesser selves and pursuits and come to believe in those things which have a more enduring value. Those who would make peace must themselves be able to lay hold upon those things which are eternal.

Revitalize Ministry and Counsel!

By B. Russell Branson

MINISTRY and Counsel (or oversight) is the heart of a Friends' Meeting. When it functions in full strength the Meeting is alive, healthy, vigorous, and vital. If it should be weak or ailing the evidence of its weakness will show up in the Meeting at any one of a number of points. Local circumstances will probably determine where its weakness will appear.

Even as the physical body is dependent upon the heart to send the life-giving stream of blood to the various organs and living cells, just so, the Meeting depends upon Ministry and Counsel to be constantly providing the living stream of vital interest and concern to the various departments of the Meeting and to the members individually. Some Meetings may be getting along seemingly well at the moment with a weak heart (Ministry and Counsel), because they have some strong organs (committees), or some vital cells (strong individual members). But it is still true that if the heart continues to weaken, even these strong members will lose their power to function as they should.

I have a concern for the revitalization of Ministry and Counsel among Friends generally. I find it ceasing to function in too many Meetings. In some Meet-

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ings it has almost ceased to exist. In others, it pulsates once or twice a year, and then very feebly. Out from it goes no life-giving spiritual stream to the strengthening and building of the body and life of the Meeting. Quakerism in America is suffering from heart disease. Ministry and Counsel has lost its vitality in all too many Meetings.

There are four areas for which every Meeting of Ministry and Counsel should feel a vital concern, and from these areas the Meeting may not turn away and refuse to accept its responsibility on forfeit of the very life of the Monthly Meeting. In consequence, each Meeting on Ministry and Counsel should hold at least four sessions each year; one for each of the four areas of responsibility. It is more than likely that additional Meetings will be found necessary, for Friends will surely find that one or more of the fields will require further attention and care.

The areas of concern, as I see them, that rightly belong under the care of Ministry and Counsel, are:

1. The Meeting for Worship

Ministry and Counsel should exercise due care to see to it that meetings for worship are regularly held, and not discontinued for light or trivial reasons. Worship is basic and fundamental to the spiritual life of the members and of the Meeting. Group worship should never be sacrificed to the call of lesser things and minor interests. To hold regular meetings for worship is the first responsibility of the Monthly Meeting, and the Monthly Meeting sets up Ministry and Counsel, giving to it the care of the meeting for worship.

Ministry and Counsel should be alert to its responsibility for the character of meetings for worship. Friends who are spiritually strong should be encouraged to feel the responsibility for the spoken ministry, if they seem reluctant to exercise the freedom of speaking in Meeting. Others will need to be restrained with tender concern for over-speaking. Of the two, however, the first-mentioned is far more important. It is the ministry of encouragement. We should be encouraging individual Friends to exercise their spiritual gifts, and not hide them under a bushel, nor withhold counsel and guidance from those who are struggling and seeking to find their way.

Ministry and Counsel should be the group vested with the responsibility to keep the spiritual life of the meeting for worship rich and meaningful and full of the consciousness of the presence of God.

2. *Children and Youth*

Ministry and Counsel should feel a loving care and tender concern for the children and youth of the Meeting and for those of the community who rightly come under its influence. The Sunday School as a vital organ of the Meeting, should be noted and frequently appraised. The workers in the Sunday School should receive the encouragement and support of Ministry and Counsel. They should keep Ministry and Counsel informed of their work, progress, and needs. Only thus may Ministry and Counsel know of the growing life of the Meeting.

Once each year the Meeting on Ministry and Counsel should have a meeting at which there is a roll call of the names of the young people; discussing freely the development and present needs of each, and determining whether or not Ministry and Counsel has any special responsibility for their spiritual development at this time. Again, the ministry of encouragement is the responsibility of the members of this body to the youth under its care. Questions of commitment to the Christian way of life, spiritual growth, and active membership in the Meeting are paramount during this period, and Ministry and Counsel should not neglect its youth at this most critical season.

3. *The Ministry of the Meeting to the Community*

A Friends' Meeting, located in any given community, has a very profound responsibility for the general welfare of the community. Indeed, there is what may be called a "Ministry of the Meeting" to the community.

First of all, the Meeting owes it to the community to see to it that there is a public meeting for divine worship to which all are welcome.

Second, the Meeting should see to it that adequate religious instruction is offered to the children and youth of the community.

Third, the Meeting should *not be remiss in making it known* that there is a Friends' Meeting and that all are welcome to come.

Beyond this are to be found any number of community interests for which the Meeting may provide active interest by setting up appropriate committees: education, peace, temperance, race relations and social welfare being among the most prominent ones.

Ministry and Counsel is chiefly concerned in this ministry to the communi-

ty as to the over-all fulfilment, lending encouragement and support where needed. If some field is neglected or work has not yet been started, it should be the duty of Ministry and Counsel to lay the matter before Monthly Meeting as a vital concern requiring action, and if need be press for its initiation.

Thus Ministry and Counsel would exercise general oversight of all of the vital interests of the Meeting in relation to the whole community. Certainly cooperation with other religious groups in the community would be a function of Ministry and Counsel, one calling for great wisdom and a deep sense of spiritual guidance.

4. *The Meeting and its Outreach*

No Meeting liveth to itself alone. Frequently the Meeting should examine its program of service beyond its own border. Here the Ministry and Counsel body should take the lead in appraising the nature and the extent of the place the Monthly Meeting should occupy in relation to the Yearly Meeting, the Five Years Meeting, the AFSC, the FCNL, and to other interests that are definitely beyond the borders of the particular Meeting. Through such channels a Meeting may be saved from becoming the victim of its own selfishness; but still more significant is the fact that the Meeting by such active participation in services to mankind may become a vital channel for the building of God's Kingdom in the world.

The foregoing is my considerate judgment of the minimum responsibility which Ministry and Counsel owes to the Monthly Meeting. It is based on twenty years or more of active ministry. Recent contacts and visits among Friends have served to bring this whole matter to a focus in my experience and thinking.

Generally speaking, I find Ministry and Counsel like a sick heart, and Friends who are members of Meetings of Ministry and Counsel should become aware of the fact that they have a spiritual task to perform in the name of the Meeting and on behalf of the Kingdom. Members of the Monthly Meeting should become aware of the fact that their Meeting on Ministry and Counsel is a very vital organ of the Meeting. It deserves some of the best members of the Meeting appointed to its body. To belong to Ministry and Counsel is not only an honor, it is a *calling*, with the responsibility of a spiritual job to be done. This requires active service. I should like to encourage Friends to give renewed consideration to the place of Ministry and Counsel.

I should like to encourage pastors to make a much larger use of Ministry and Counsel. Pastors will find this body a

great source of help in counseling, planning, encouraging, and promoting.

Are you a part of the sick heart of Quakerism?

LORD'S ACRE HARVESTED

Bean Bee is Held

In the Spring of 1949 the Friends in Rogers Hollow, Unadilla, New York, ventured on a Lord's Acre project to make possible necessary improvements in the community parsonage. At its February Monthly Meeting final reports were given of the results. The total received is \$917.25.

"The Earth is the Lord's and the fullness thereof" was the text theme from Psalms which Friends used for this project. On Rural Life Sunday, a service was held in which families in the community dedicated this plan as follows: "In grateful recognition of Him who is the giver of every good and perfect gift and who has richly blessed us with health and strength of body and mind to do our daily tasks on this wonderful earth of ours, we dedicate these acres and ourselves to Thee, O God."

Of especial interest has been the fact that all things have seemed to work together toward making this plan a success. There has been splendid cooperation from the community as a whole. Evidence of this was shown on New Year's holiday when local farm families turned out for an all-day bean shelling bee at the farm of Alfred King. Shelling out pods from a half-acre of beans by hand is no quick undertaking. Finally, an old-fashioned flail sent beans flying all over the barn floor, and by nightfall the job was done. The bean shelling bee had turned into a bean threshing bee, and the women in the house had about three full bushels by the time they were through sorting them all over. Later, these were all sold for twenty cents a pound.

The Lord's Acre Plan has not only brought new community cooperation. A new appreciation of stewardship of the land has also been gained, as well as renewed interest in the principle of "bringing all the tithes into the storehouse." The Friends' pastor, Kent Larabee, reports that even if there had been no tangible return, the Lord's Acre projects would still have been worth while. Any one wishing extra information about starting Lord's Acre work in their community should write to Ralph L. Williamson, Rural Church Institute, Barnes Hall, Ithaca, New York.

ON MEANS AND ENDS

This excerpt from Purity of Heart is to Will One Thing by Kirkegaard (pp. 187-189), Harper and Brothers, was contributed by A. J. Muste, 21 Audobon Avenue, New York 32, Executive Secretary of The Fellowship of Reconciliation. A. J. Muste calls it "almost startling in its timeliness" for international affairs.

What means do you use in order to carry out your occupation? Are the means as important to you as the end, wholly as important? Otherwise it is impossible for you to will only one thing, for in that case the irresponsible, the frivolous, the self-seeking, and the heterogeneous means would flow in between in confusing and corrupting fashion. Eternally speaking, there is only one means and there is only one end: the means and the end are one and the same thing. There is only one end: the genuine Good; and only one means: this, to be willing only to use those means which genuinely are good—but the genuine Good is precisely the end. In time and on earth one distinguishes between the two and considers that the end is more important than the means. One thinks that the end is the main thing and demands of one who is striving that he reach the end. He need not be so particular about the means. Yet this is not so, and to gain an end in this fashion is an unholy act of impatience. In the judgment of eternity the relation between the end and the means is rather the reverse of this.

If a man sets himself a goal for his endeavor here in this life, and he fails to reach it, then, in the judgment of eternity, it is quite possible that he may be blameless. Yes, he may even be worthy of praise. He might have been prevented by death, or by an adversity that is beyond his control; in which case he is entirely without blame. He might even have been prevented from reaching the goal just by being unwilling to use any other means than those which the judgment of eternity permits. In which case by this very renunciation of the impatience of passion and the inventions of cleverness, he is even worthy of praise.

He is not, therefore, eternally responsible for whether or not he reaches his goal within this world of time but, *without exception, he is eternally responsible for the kind of means he uses.* And when he will only use, or only uses those means which are genuinely good, then, in the judgment of eternity, he is at the goal. If reaching the goal should be the excuse and the defense for the use of illicit or ques-

tionable means—alas, suppose he should die tomorrow. Then the clever one would be caught in his own folly. He had used illicit means, and he died before reaching the goal. For reaching the goal comes at the conclusion; but using the means comes at the beginning.

Reaching the goal is like hitting the mark with his shot; but using the means is like taking aim, and certainly the aim is a more reliable indication of the marksman's goal than the spot the shot strikes. For it is possible for a shot to hit the mark by accident. The marksman may also be blameless if the shell does not go off. But no irregularities of the aim are permissible. To the temporal and earthly passion the end is unconditionally more important than the means. Eternity is not curious and impatient as to what the outcome in this world of time will be. It is just because of this that the means are without exception as important as the end.

To earthly and worldly passion, this observation must seem shocking and paralyzing. To it, conscience must seem the most paralyzing thing of all. For conscience is indeed "a blushing innocent spirit that sets up a tumult in a man's breast and fills him with difficulties" just because to conscience the means are without exception as important as the end.

Therefore, my listeners, in the carrying out of your occupation, which we have assumed to be something good and honorable, are the means without exception as important to you as the end? Or have your thoughts become giddy until the greatness of the goal made you look upon illicit means as of negligible importance? Alas, this state of giddiness is to be found least of all in eternity, for eternity is clear and transparent! Do you think that it is immaterial the way in which a masterpiece is produced? Well, perhaps that might hold for a masterpiece. But do you think that the master dares to be unconcerned about whether he piously consecrates his powers in holy service, or whether by despair in the midst of glittering sins he simply produces—a masterpiece?

MEMBERSHIP APPLICATION BLANKS NOW AVAILABLE

The Friends Book and Supply House is providing another service to local Friends' Meetings by the production of a uniform application for membership blank following the form in the Appendix of *Faith and Practice*. It is printed on a white card, size four by six, and sells for 35c a dozen, and \$2 a hundred, postage prepaid.

OPEN LETTER TO PRESIDENT TRUMAN AND LEGISLATORS

Purchase Quarterly Meeting expresses the earnest hope that others who share like views on this problem would write to their representatives in Washington, urging action in accord with these views.

We, the members of the Purchase Quarterly Meetings of the Religious Society of Friends, representing six Meetings throughout Westchester County, New York, and Fairfield County, Connecticut, are deeply concerned about the problems thrust upon our country by the hydrogen bomb. We deplore the development and use of the hydrogen bomb, either as a weapon of offense or of defense, or as a potential threat to our fellow nations.

Never has it been clearer that reconciliation, mutual understanding, and non-violent techniques must be incorporated into the foreign policies of all nations, and that our own country should assume world leadership in that direction.

To this end we urge that the United States use every opportunity promptly to re-open and persistently to continue negotiations with Russia. In these discussions we feel it essential that we avoid recrimination and charges of insincerity; that we give fair, dispassionate consideration to Russia's proposals; and that we do not emphasize points of difference but rather seek points of agreement, even on minor matters.

We urge that our national leaders strengthen and support the United Nations in its efforts toward world disarmament.

We further urge our Government to reverse its present militaristic policy—especially as regards the H-Bomb which, though presented as a means toward peace, is leading only to fear, tension, and ultimately to war.

The Meeting feels that a sincere consideration for PEACE should begin in the hearts of men and that no reliance should be placed on machines of destruction. This is in accordance with the corporate testimony of the Society of Friends who, throughout their history, have opposed war and the preparation for war.

On behalf of and by direction of
the Purchase Quarterly Meeting,

Benjamin Burdsall,
Herman Compter, Clerks

Now heaven be thanked that hath
matched me with this hour.

—RUPERT BROOK

NORTH CAROLINA SHORT COURSE

The annual Ministers' Short Course of North Carolina Yearly Meeting this year was held at Guilford College as usual. Harold Chance, of the American Friends Service Committee, and Harold Tollefson, of the Five Years Meeting staff, were the out-of-state speakers, each giving four addresses. The pastors were able also to hear Douglas Steere twice at the close of his Religious Emphasis Week at Guilford College.

The leadership provided by men of the Yearly Meeting consisted of the worship hour, led by Bascom Rollins of Cane Creek; the Bible study, conducted by Frederic Crownfield, head of Guilford's Department of Religion; a stewardship hour under the supervision of D. Virgil Pike, of Oak Hill; and a seminar on preaching conducted by O. Herschel Folger, of the Greensboro Ashboro Street Meeting.

One period each day was devoted to consideration of the work of the various boards, and a reception was held one afternoon for the faculty and Friends' students of Guilford College, with Dean Mildred Marlette as chairman of the committee.

Orval Dillon, of Center, was dean; Homer Barker, of Graham, was registrar. They were assisted by Isaac Harris, executive secretary; Ruth Day, youth secretary; and Seth Hinshaw, clerk of the Yearly Meeting.

North Carolina's pastors who find it possible to attend each year look forward to this time of study, fellowship, and prayer and are now planning the next one.

CAN YOU PASS THIS TEST?

This was submitted by D. Elton Trueblood. Ingenious ideas are welcomed by this journal.

In the following exercise each descriptive phrase refers to some person or place. If you write the appropriate word in each blank space the initial letters of these words will spell the name of a modern Quaker leader, deceased. The correct solution will be given in *THE AMERICAN FRIEND* next week and you can then count your score, giving five per cent for each correct word and forty-five per cent for the name of the Quaker leader.

1. _____ A creek in New Jersey near the boyhood home of John Woolman.
2. _____ The home of Robert Barclay.
3. _____ Surname of the founder of the Quaker Movement.

4. _____ The organization which determines the location of Quaker House in New York.

5. _____ The home of Margaret Fell.

6. _____ The state in which four seventeenth century Quakers were hanged.

7. _____ The meetinghouse near which William Penn is buried.

8. _____ The city in which the Friends World Conference of 1952 will be held.

9. _____ The surname of an early Quaker whose tongue was bored.

10. _____ The home of Joseph John Gurney.

11. _____ The Friends Boarding School in Iowa.

EPISTLE FROM SWEDEN

To Friends Everywhere:

We send you all grateful greetings from our fifteenth Yearly Meeting. Your greetings to us have again made us realize the spiritual fellowship that unites us all.

Our fundamental unity with Christians of other denominations has also brought this home to us.

Our Yearly Meeting has considered that the dangers of living on a non-dogmatic faith is as great as the danger of living on dogmas. We have also spoken of the risk of substituting spiritual and material relief work for the need for individual depth. We must be on our guard against spiritual hardening in these times of immeasurable suffering. Also we must not forget the Lazarus in our everyday life.

For our peace work, our everyday life, for the understanding of the misery of the time, and for the ability to live "as if it concerned myself"; for all this we strongly need a deeper realization of the gospel and ever renewed contact with the source of life, the true "foundations of Peace."

Lord, teach us humbly to pray for spiritual power.

Stockholm and Viggbyholm, October, 1949.

Signed on behalf of the Fifteenth Yearly Meeting of the Society of Friends in Sweden.

SONJA EHRNWALL, Clerk
Vannernas samfund i Sverige
(Kvakarna)

Exp. Herkulesgatan 22
Tel. 10-11-51
Stockholm

The World Conference of Friends will be held at Oxford, England, July 28 to August 6, 1952. The date 1950, given in the previous issue, was incorrect.

From Our Readers

FASTING FOR PEACE

Editor, *THE AMERICAN FRIEND*:

I want to share a concern with your readers. Arising out of a Peacemakers conference held ten days ago in New York, a plan is developing to observe a seven-day fast during the week before Easter Sunday, in Washington, in an attempt to break through the apathy and fear with regard to the hydrogen bomb.

So far, about twelve to fourteen people have agreed to take part, including A. J. Muste and Bayard Rustin, and we expect others to join us as time draws near. We have been promised the use of a large house where we shall live together and spend a part of each day in prayer and quiet.

During the week we shall seek for interviews with national leaders in different groups—the Government, the churches, scientists, workers, educationalists, and we also hope to be received at the Russian Embassy. Along with this there will be approaches to the general public by means of meetings and the distribution of literature. We shall ask people to face, in the light of eternal values, the moral issues involved in the atomic arms race, and urge the abandonment of the war method.

I know that Friends will pray with us and for us, and if any Friends, F.O.R. members, or others are led to unite with us in this action, either in Washington or in their own community, they should write to Francis Hall or to me at the address below if they would like any further information.

Your Friend,

Winifred Rawlins

2013 Fifth Avenue
New York 35, N. Y.

POETRY CONTRIBUTORS

HELEN HIGGINS, Liberty, Indiana.

MARY BYRD GRAVER, R. R., Cambridge City Indiana.

DOROTHY NORTHUP, New Paris, Ohio.

EDNA HAMILTON, 2636 Fenton Avenue, Cincinnati 11, Ohio.

Seven out of every ten Minnesota adults believe there is some form of life after death, according to a state-wide survey made by the Minnesota Poll. Interviewers asked a representative cross-section of adults in all parts of the state the following question: "Do you believe there is any form of life after death?"

IN MEMORIAM

Dora Bradshaw Clark

Dora Bradshaw Clark was born in Southampton County, Virginia, in 1872, the oldest child of James M. and Geneva Babb Bradshaw, both of a long line of Quaker ancestry. Though reared in a war-devastated area, the children were sent to Guilford College from which Dora Clark graduated in 1895. She taught school until her marriage to Lindley D. Clark of Washington, D. C., whose orphaned sons then received a mother's care. A daughter, Margaret Mildred, was born in 1900. Her early interest in temperance and good citizenship, combined with interest in Meeting and Sunday School work, led to a long, active, and useful life of service as teacher of the young people's class at Irving Street, Washington; recording clerk of her Monthly Meeting and of Baltimore Quarterly Meeting for many years; and treasurer of the Five Years Meeting Board of Prohibition and Public Morals. She was active in the work of the W.C.T.U. She died March 13, in Sandy Spring, Maryland. Surviving are the husband, Lindley D. Clark; the daughter, Mildred, wife of Colonel Julian Raymond of Baltimore; three sons, Edward of Erie, Pennsylvania, Lindley of Muncie, Indiana; Thomas W. Y. of Baltimore; eight grandchildren, two great grandchildren; two sisters and a brother. Memorial services were held at the Sandy Spring Friends meetings.

Have You Read?..

Column by James R. Furbay

Of great interest to Friends everywhere will be the news of the reprinting of *A Book of Quaker Saints*, by L. V. Hodgkin (\$3.50). Published first in 1917, it received an immediate welcome on both sides of the Atlantic, and is frequently referred to as "a Quaker classic."

Though written primarily for children, older people can read the stories with pleasure and appreciation. Quakerism is best understood when it is seen in real lives. The book should be in all Friends' Meeting libraries and in Friends' homes. It is a major size book, containing thirty-three stories and about four hundred pages.

* * * *

To all who are looking for fresh new material in the form of Quaker biography, the publication of *Edward Burrough, a Wrestler for Truth, 1634-1662*, by Elisabeth Brockbank, will be received with pleasure. It is the story of one of "the Valiant Sixty" who, at the cost of possessions, family connections and in several cases even of life itself, carried the early Quaker message to many eager listeners. He died of gaol-fever at the early age of twenty-eight. The book reverently records the strength, beauty, and meaning of his youthful service. Price, \$1.50.

NO TAX SUPPORT FOR PAROCHIAL SCHOOLS

Concerned about the increased attempts to secure public money to support private or parochial schools, the following statement has been authorized for release in Friends' publications.

"The Executive Committee of the Board on Christian Education of the Five Years Meeting, in session at Quaker Hill, Richmond, Indiana, January 23-25, went on record as opposing federal aid to private and parochial schools as a violation of our constitutional principle of separation of church and state.

"Friends are urged to consider the implications of any proposed legislation relative to education and write their Congressman of their convictions."

To work wisely and cooperatively, to improve constantly our knowledge of the problems, to trust in the good will of others, to discuss and to debate, to cling to the principle that hard work and good sense will accomplish more than angry shouting—these are the important things. It would be paradoxical indeed if we set out to combat prejudice with prejudice, intolerance with intolerance.

GUSTAVO HERNAN,
Counsel General of Mexico
in San Antonio

MOOD OF EDEN

The child sees
His world as a bright new bubble every day—
Shining, iridescent, gay, at ease
Upon the breeze.

But gently, gently, at the dawn!
For even at the lightest touch upon
Its curve—the wonder's gone.

HELEN HIGGINS

OPEN WINTER

The hills are silent on this winter day;
No echo of the sound of children's play
In lonely fields that, empty, ache to know
The soft caress and frozen kiss of snow.
The oak's great branches agonize to hold
The swift white blanket of the winter's cold.
And we who love to tramp the woodlands there
Find only snowless paths and brown things bare.

MARY BYRD GRAVER

RESURRECTION

I need no choir or organ's tone
To tell me Christ arose:
Beside the church step, quite alone,
A golden jonquil blows.

DOROTHY NORTHROP

OF MEN AND CITIES

Men leave green country paths—
Cities seem rich and grand;
Men forsake fields and brooks
To wear the city's brand.

Men leave the fruitful fields
To work in factories;
Men live in crowded rooms,
Abandon forest trees.

Men leave the blossomed hills,
Dogwood and bluebird's wing;
Yet still, down violet paths,
Walks the enchanted Spring.

EDNA HAMILTON

The Sunday School Lesson

Prepared by RUSSELL E. REES

For April 16 — Amos the Prophet and His Program

Amos 7:1-15; 8:1-3

The lessons for the remainder of the quarter will be devoted to a study of the prophets. We shall, as usual, suffer from too little time for too much material. Anyone who wants to get the most from this series will need to do much more than merely read the printed texts. Teachers of adult classes, especially, should provide themselves with one of the good commentaries, and go before the class with some understanding of the historical background of the lesson material.

In the first three lessons the work of Amos will be studied. Some imagination is needed in this study. Do not allow a few ancient names to pigeon-hole this man and his message. Few preachers of the American pulpit are more cogent or more contemporary in their messages than is this man whose dates are 750 years before Christ. Yet he was not a professional priest; he had no credentials except his words. He was a farmer, as Paul was a tent maker, and John Woolman a tailor, and George Fox a shoemaker. We shall always be in error if we discount the message because the messenger is not properly accredited. God sometimes uses a farmer because he is the one who will speak the truth, when the priests will not.

The contrast between Amaziah, the priest, and Amos, the prophet, is striking, and should send a shiver down the neck of every minister and priest. Amos was standing up for moral uprightness and was saying, without any claim of being an oracle, that the evil of the nation would sooner or later bring ruin upon Israel. This, he said, not because he gazed into a crystal ball, or practiced any kind of necromancy, but because he had listened to the voice of God in his own soul. The Lord God had spoken and anyone might have heard it but, because the priests were dull of hearing, a herdsman from Tekoa had to be His spokesman.

The moral plumb line is an uncomfortable gadget. It keeps on insisting that there is an "eternal perpendicular." Relativism has entered into our lives so deeply that we sometimes forget that "right" has nothing to do with our preference or our convenience. Religious people (so-called) have supported nearly every evil in the history of man—slavery, racial prejudice, oppression, and even the atom bomb—for

getting that the plumb line of God is the final judge of rectitude. Have you ever said, "Well, of course, that is right, but under the circumstances we cannot do it until everybody does it too"? If you have, remember that is Amaziah speaking, and that Amos says, "I have set a plumb line in the midst of my people."

A basket of summer fruit! How beautiful it looks when it is fresh and ripe, but how soon it spoils, and how it smells, and breeds flies when it does spoil. Is the church a basket of summer fruit?

Amos has done this, at least, he has shown once and for all that religion and morality belong together. Many of his sermons could be lifted out of their setting and preached in American churches with great profit. The sins of luxury, disregard for the poor, over-indulgence, immorality, and injustice are being practiced today with almost as much vigor as in Amos' day. If it was true then that for three transgressions God would not turn away punishment, it is just as true today. The plumb line of God is still hanging beside our wall, and we are to be judged not by our pretensions but by our actions.

Questions:

1. Carefully study the accusations of Amos and see how many of them could be made of our nation.
2. What evidence can you give to prove that the church is becoming more aware of its social message?
3. When is religion false religion?

For April 23 — Amos Attacks Social Injustice

Amos 4:1-2; 6:1-6; 8:4-7

If last week's lesson was the statement of the "eternal perpendicular," in the illustration of the plumb line, today's lesson is the bill of particulars which goes along with that statement. Some of the critics of the pulpit are fond of saying that the minister is given to generalization. He talks about the "good life," or about goodness or righteousness, but fails to define what these are. He calls people to obey the will of God without giving any very conclusive evidence that he knows what that will is in particular cases.

Amos makes all of us run for cover. He does not make the odious distinction sometimes made between personal and

social sins. It is hard to point out in his accusations just where personal and social sins begin and end. He is scathing in his denunciation of the lives of luxury lived by the rich people of the land, but he connects this sin with the oppression of the poor. It is the desire for luxury which feeds the spirit of oppression. Men treat their neighbors with injustice in order that they may enjoy a greater ease and comfort. To condemn the one without indicting the other is short-sighted.

The desire for pleasure, even to the point of over-indulgence and idleness, is a potent factor in living. Amos did think it was possible to live the way the Samaritans were living without at the same time falling into the pit of dishonesty and injustice. The very basis of the Friends' testimony of simplicity of living is here seen. It is difficult to pitch one's life on a level of great ease without becoming selfish about the prerogatives of that ease. John Woolman has probably done more than any other Friend to make this point clear.

Over-indulgence therefore has two faces, neither of which the prophet missed. It is most certainly a personal sin leading to many evil consequences; but it is also a social sin leading to other grievous practices. Men have defended their right to act intemperately on the theory that a man's life is his own, but the truth is no man can live alone in this world. Even if he goes alone to a desert island he cannot escape the world. If in no other way, he affects his world simply by leaving it. To speak of purely personal morality therefore is to speak ignorantly. Action, or even lack of action, affects many people besides oneself. I am a part of the people I have met, and every person I have known carried away a part of me. And Amos has insisted that Israel, and we too, for that matter, recognize the fact that life is a whole and that what we are in social relationships affects what we are in our inmost parts, and that what we are inwardly affects every act and relationship with the world of men. "Jehovah has sworn . . . I will never forget any of their works."

Questions:

1. Name several of the over-indulgences of today, then trace the influence of such indulgence to social consequences.
2. Try to estimate how many people are affected by your own way of life; thinking of economic, social, moral, religious effects.

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.

Friendly Life — Far and Near

South Chicago Friends Meeting has developed a men's group. They recently heard Dr. Morton Grodzins of the Hoover Commission.

* * * *

Thomas E. Jones, president of Earlham College, has been ill and will not be able to assume his duties at the college for a few weeks. He is now steadily improving.

Friends of Miami, Florida, were established as a Monthly Meeting on March 5th. Meetings have been held in the greater Miami area for over twenty years.

* * * *

R. Ernest Lamb has completed a very satisfactory itineration through Nebraska and Iowa Yearly Meeting and is now visiting the Meetings of Western Yearly Meeting.

* * * *

The Friends Meeting at Minneapolis, Minnesota, observed the opening of their recently acquired building with a series of meetings in which the following Friends participated: Orval H. Cox, Errol T. Elliott, D. Elton Trueblood, and George Willoughby. Richard P. Newby is minister of the Meeting.

* * * *

A small conference of Brethren, Friends, and Mennonites was held recently at Winona Lake, Indiana, with about thirty attenders divided equally between the three churches. The subjects for discussion were on the peace work of the three groups. A full account will appear later.

* * * *

Dr. Henry and Lucy Gillett of Oxford, England, are now visiting in America. They are attending the Yearly Meetings in Philadelphia and then will be in Richmond, Indiana, where their daughter and family Eric and Esther Curtis and children live. Eric Curtis is a professor in the chemistry department of Earlham College.

* * * *

The Quaker proposals for peaceful relations between Russia and America are having considerable study among Friends' groups and others. Chicago Friends have spread a contagion of interest in these studies, whereby ministers of other churches in the area are planning a large community meeting in which the proposals will be presented.

* * * *

Since June, J. Willis Srack of the local Methodist church in Central City, Nebraska, has been giving generous service as part-time pastor of the

Friends Meeting. His wife also takes an active part in the work of the Meeting, with young people, the choir, and the Society of Friends' Women. They are former students at Nebraska Central College.

* * * *

Announcement for "Moses Brown at Grinde Point" for eight weeks during the coming summer have been made. It welcomes boys eleven to sixteen years of age to a program of activities and opportunities. For further information write Mr. and Mrs. Charles W. Hutton, Directors, or L. Ralston Thomas, headmaster, Moses Brown School, Providence 6, Rhode Island.

* * * *

Men's meetings are being held in many local Friends Meetings of the Five Years Meeting. These constitute a part of the evident "Men's Movement" that is "moving" forward among Friends. A general men's dinner meeting is being planned for the sessions of the Five Years Meeting, when the men of our several Yearly Meetings will share their experiences in men's organizations.

* * * *

The recent visit of R. Ernest Lamb to Central City, Nebraska, was much appreciated. A fellowship dinner in his honor was held at the church. In the service which followed he brought a needed message of inspiration and encouragement. He also spoke to about two hundred and fifty students and teachers at the high school, to students and faculty at the chapel hour at Nebraska Central College, and to the Society of Friends' Women at their regular business meeting.

* * * *

Five International Seminars will be held in Europe this year during the months of July and August at Tours in France, Berlin in Germany, Founex in Switzerland, Gardone in Italy, and Bletchley in England. They will all last for three weeks, except that in England which will be of four weeks' duration. Julien Cornell is director of the European Seminars for the American Friends Service Committee and his office is centered in Geneva. The AFSC is concerned for Friends to participate in these groups (aged 20 to 35). They should have previous European experience, some knowledge of international affairs, and a knowledge of French or German, as well as English, for all Seminars are conducted in two languages.

Friendly Fellowship

PAOLI, INDIANA, Young Friends, under the leadership of Kenneth Myers, are setting out to help build a town recreation hall. They have an offer of a lot on which to build. Other services may be included in the building.

* * * *

SEARSBORO, IOWA—Lynn Grove Quarterly Meeting was held January 21-22. Kenneth L. Eichenberger of Oskaloosa spoke both Saturday mornings. Missionary meeting was held Saturday afternoon at one o'clock with business meeting at two. A missionary program was held Sunday afternoon, with lunch being served at noon by ladies of the local church.

* * * *

WINCHESTER, INDIANA — The Woman's Society had a fine meeting one Sunday night in February. John Tilley, student at Earlham College, gave a talk on Race Relations. During the evening a member in full Indian dress collected from the children their year's accumulation of Buffalo nickels for Indian work. The evening was quite successful, with about a hundred persons enjoying the carry-in supper and program.

* * * *

AMBOY, INDIANA—Mr. and Mrs. Stepan Tschmil and daughter Ludmila, aged five, a D.P. family, arrived in Amboy where they are being sponsored by Amboy Friends church. Ukrainian in background they were deported to Germany in 1942 and have been homeless since. Because of opposition to Communists rule, now controlling the Ukraine, it is impossible for them to return to their former home. The Meeting has furnished a four-room house near Amboy.

* * * *

MIAMI, FLORIDA—On third month 5th, a group of twenty-three attenders met for a business session and established themselves into a body known as Miami Monthly Meeting of Friends. Several Friends from St. Petersburg were present. A letter from the American Friends Fellowship Council bearing greetings from that body was read. Meetings for worship have been held by Friends for over twenty years. The present group has been meeting since Tenth Month, 1948. Meetings will now be held in the Charles Torrey Simpson Memorial building in Garden Center just off South Miami Avenue. This city block

of wild hammock land is never to be touched and furnishes a worshipful setting for meetings. Meetings for worship are held each First Day at three o'clock; and Monthly Meetings on the first First Day in each month at four o'clock.

* * * *

LYNNVILLE, IOWA, Meeting held special meetings from January 30 to February 5 with Fred Lester of Oskaloosa speaking. Gerald Dillon, pastor of New Sharon Meeting, continued through the next week. Dan Copeland led the singing. The new pastor, Andrew Stuart and his wife, have proved to be very helpful. Ernest Lamb, formerly of Pasadena, California, spoke on February 23. He is to be one of the speakers at the Pastor's Short Course, beginning the week of March 13 at Penn College.

* * * *

INDIANOLA, IOWA—Ackworth Quarterly Meeting was held February 18-19 in the new basement, where Indianola Friends are now meeting for worship. Ernest Lamb was present and spoke Saturday morning on the 6th chapter of Isaiah. Saturday afternoon the adult, intermediate, and junior Quarterly Meetings held their separate meetings. On Sunday morning Lewis Savage of LeGrand spoke from Acts 9:15-16, on God's plan so often marred, but which God can re-mold. In the afternoon, the young people's meeting was held with Clara Watts presiding. Lewis Savage spoke on "Blocked Highways," giving a stirring challenge to let God help overcome day to day accumulations.

* * * *

DES MOINES, IOWA — Ernest Lamb, under the direction of the Committee on Evangelism of the Five Years Meeting, visited First Friends and, on February 19, preached on the goodness of God as depicted in the 139th Psalm. He has a timely message for Friends in these troublous times. Since July, Herbert Pettengill has served as pastor of Des Moines Meeting in a very acceptable manner. His wife, Martha, and little son, Michael, have won the affection of all. Each Sunday evening during the month of March, special Lenten services with outstanding speakers were held in the meetinghouse. These meetings were a preparation for the Easter season when William Reagan of Richmond, Indiana, will be present for a week of special meetings.

* * * *

MARSHALLTOWN, IOWA—Orval H. and M. Lois Cox were honored on Sunday, March 5, in the observance of their fortieth wedding anniversary. At the close of the morning service they were presented with a buttonaire and corsage and informed that dinner was to

be served in the dining room. Following the meal they were presented with a purse with which to buy a set of dishes. In the afternoon a musical program was enjoyed. This was recorded to be played for the shut-in members. Orval and Lois Cox told of incidents relating to their marriage, and spoke in appreciation of the observance of the day.

* * * *

PLAINFIELD, INDIANA — Assisting in work of the Women's Society of Plainfield Friends are "Minute-Women" who have a plan of contacting all women members of the church, and other women who attend. The plan includes personal calls, telephone calls, letters and cards. Shut-ins, those confined because of illness, and all others are also on the list for special attention. The purpose of the plan is to promote friendliness, to make new people feel welcome, and to increase attendance at meetings of the Women's Society and at all church events. Mrs. Robert Murray is president of the Women's Society. The February meeting honored the Home Builders, young women's group, with a tea. "Our Friendly Church" is the theme for the March meeting, with a discussion of "Our Meetinghouse."

* * * *

MARSHALLTOWN, IOWA—Bangor Quarterly Meeting was held in Marshalltown, Iowa, February 25-26. Kenneth Eichenberger spoke in Ministry and Oversight on the need for manifestation of God's Spirit and a closer walk with God. Good reports came from the five Meetings in the Quarter. He spoke at the eleven o'clock hour on peace and holiness, and need for the Holy Spirit in our lives. After dinner the men's organization met to complete plans for their annual banquet. The women of Honey Creek Quarterly Meeting will serve the meal. Anna Schanz, member of Marshalltown Meeting, home on furlough from medical missionary work in Guatemala, gave an inspiring account of her work in the W.M.U. meeting. Wendell Farr of William Penn College spoke on missions of the Five Years Meeting in the afternoon session.

* * * *

CENTRAL CITY, NEBRASKA, Friends held their annual birthday dinner following the morning service on March 5. About fifty persons were seated around the U-shaped table which had decorations suggestive of the months of the year. The program consisted of piano music by Lucile Ferguson, a vocal duet by Selma and Warren Mesner, a quiz on general missionary information, and on Friends' fields, conducted by Professor Milo H. Crosbie. A number of books were presented briefly by the chairman

of the Missionary Committee, and Friends were urged to use them. A substantial offering was received for the United Budget. Professor Gordon Ferguson of Nebraska Central College faculty, and his wife, Lucile, have recently brought their membership to Friends from another denomination. They are especially helpful in church music. Gordon Ferguson is serving as director of the choir.

* * * *

HIGH POINT, NORTH CAROLINA — Fellowship, inspiration, and live business characterized High Point Monthly Meeting on March 15. Following a buffet dinner in the dining room, Milton Hadley talked on possibilities for the summer from Quaker Lake, the Yearly Meeting conference and camp center. In the business meeting following, thirty-three applications for membership in the Meeting were accepted, twelve of which were from boys who had completed a six-Sunday course on the meaning of membership with Friends, led by the pastor, Cecil Harworth. Several applicants were husbands of Quaker girls; or family groups, including associate membership for babies. The Meeting authorized adequate support for a Vacation Bible School early in June. The redecoration and renovating of the interior of the pastor's home is nearly completed. As usual, the various organizations in the Meeting reported activity and interest in the grounds and picnic facilities, as well as in the main buildings to be erected. Contributions continue to come in.

* * * *

PORTLAND, INDIANA — Portland Quarterly Meeting convened March 11, with Paul Reish of Kokomo bringing a message to Ministry and Oversight. The regular session opened with Sherman Said, pastor at Walnut Corner, reading Scripture and offering prayer. Reports in the business session were encouraging. Homer Biddlecum was present. George and Inez Heflin of Anderson brought a message in song in the afternoon session. John Compton spoke on the church of the living God. He said our only weapon is Christ-filled lives. A carry-in lunch was served at noon. The attendance and interest was good.

* * * *

CARMEL, INDIANA — With the helpful and effective leadership of the new pastors, Stacy and Ethel Wesner, Carmel Meeting has felt in each of its departments during the past winter months the urge to renewed and consistent effort for Christ. Only a few of the highlights of the picture may be noted at this writing.

The Monthly Meeting business ses-

sions have been well attended, being preceded by "pitch-in" suppers, and by movies on subjects instructive and inspiring.

The discipline of Bible reading has distinguished the prayer meetings on Wednesday evenings. The habit has been to sit at tables arranged in a rectangle, so that all are facing inward. A Scripture selection is announced. After a period of quiet reading by each from his own Bible, this position facilitates a sharing of the enlightenment that has come to each. The Spirit's guidance has been deeply felt in these meetings, and the common urge to prayer and sometimes song has been a benediction.

Spaced monthly, a series of Sunday evening addresses by able speakers has broadened the view of world responsibility. Messages heard to date were by: John Haramy, Cleo Blackburn, Toyozo W. Nakarai, and Herschel Reed.

A youth class, in preparation for church membership, is being conducted by the pastor.

* * * *

PLAINFIELD, INDIANA—Members of the Plainfield Friends Church will break ground for a new, three-story brick building about April 1. Milber Kendall, chairman of the Building Committee, has announced. Other members of the Committee are Frank Jessup, Robert Murray, Ivan Johnson, Mrs. Alva Harvey, and Mrs. Raymond Heald. The 30x60 annex is to be joined to the present building on the west side. The first floor will have a woman's assembly room, class meeting room, and nursery. The large assembly room will be constructed with folding doors opening into the main auditorium. The second floor will include two assembly rooms and nine class rooms. The basement will have a new dining room adjoining the present dining room. Much time and effort have gone into planning the building with the thought of filling the needs of the church and community. Percy M. Thomas, minister, and all others of the church are cooperating with the committee in the program.

In the Larger Circle

Lord Boyd-Orr, world food expert, said that the population of the world is increasing at the rate of 22,000,000 annually and that nothing can stop the total world population reaching billions in the next quarter century.

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There are conscientious objectors in Israel. Rabbi Amram Blau, leader of the Watchmen of the City, a small group of ultra-orthodox Jews, has ordered his followers to refuse to do mili-

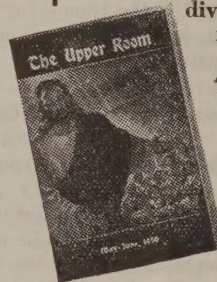
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Wanted—about May 30, a widow, a Friend with one or two girls to occupy the upstairs apartment of a nice, modern home in a good location in a town of eight hundred on a state road eighteen miles from Indianapolis, Indiana. A large, nice Friends' church near the home. Address, T. A. F., THE AMERICAN FRIEND, 101 South Eighth Street, Richmond, Indiana.

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tary service. Rabbi Blau said he considered his group to be "citizens of the world" subject only to the United Nations, in accordance with the UN resolution on the internationalization of Jerusalem.

The portrayal of political life in the new self-government of India in *The Guardian*, Madras, reveals a striking likeness to political malpractices elsewhere. Ambition for power and self-interest are not peculiar to any one culture.

Over one hundred Protestant and Orthodox Church leaders from nineteen states participated in the second annual plenary meeting of the Conference of USA Member Churches of the World Council of Churches held at the Inn, Buck Hill Falls, Pennsylvania, March 22-23. Chief topics up for discussion by representatives of twenty-one of the twenty-nine USA member churches were American commitments for the World Council's Interchurch Aid and Refugee Program, the progress of the Council's international study program in the United States, and questions of public relations.

The \$6,500,000 relief contributions sent to those in need in Japan have meant "new life and hope and inspiration to thousands," General Douglas MacArthur said in a letter to organizations of the Licensed Agencies for Relief in Asia received recently by the American Friends Service Committee, one of the ten LARA agencies. General MacArthur's letter emphasized the fact that most of these gifts, which came from generous persons in many countries in the western hemisphere, have been "shared" rather than "donated," and that this has been especially appreciated by the Japanese.

Missionaries are not leaving China along with the consular officials of the State Department. This fact should help to convince the skeptics that missionaries are not nationalistic agents of "capitalistic imperialism," but are ambassadors of Christ. They have not followed the flag. They have not demanded the protection of gun boats. We hope that the Communists will note that these representatives of the Christian church have not taken their cue from government policy. Doubtless the Communists will now charge that the missionaries are remaining behind in order to spy or to serve so-called "Western imperialism" in some other underhanded way. But missionaries are accustomed to being misunderstood and to having their motives impugned.

BIRTHS

CARTER—To Herman and Alice Fennell Carter, a daughter, Judith Anne, on February 25, at Russiaville, Indiana.

HARDING—To Russell I. and Lucile Jay Harding, a son, Bruce Lee, on February 10, in Marshalltown, Iowa.

MESNER—To Kenneth and Mildred M. Mesner of Central City, Nebraska, on March 6, a daughter, Janet Lynn.

MARRIAGES

KING-SPENCE —Ruth Maxine Spence to Harold E. King, member of Russiaville, Indiana, Meeting, on December 27, at Fowlerton Methodist Church.

STANLEY-NORRIS—Martha Sue Norris, a member of the Amboy Meeting, to Donald Stanley on March 5, at 7:00 p.m., in the Amboy Friends meeting-house, with Logan Smith officiating.

DEATHS

NEWLIN—Ella Bowles Newlin on January 30 near Earlham, Iowa, in her ninety-second year. She was born near Indianapolis, Indiana, the daughter of Ephraim and Elizabeth Epperson Bowles. She moved with her family to Iowa in 1866. She was united in marriage with Abner L. Newlin of Earlham in 1881, and was recorded a minister in the Society of Friends and traveled extensively with her husband in religious work, continuing until she was eighty-three years of age. Since 1917, her home was beside the Quaker meetinghouse north of Earlham, Iowa, where she had lived in the community for sixty-nine years. Surviving are four children, Edith Newlin of Philadelphia; Mary E. Bradford of Cleveland; Roy L. Newlin of Earlham; and Jay J. Newlin of Grimes, Iowa. Services were held at the meetinghouse and interment was at Bear Creek Cemetery.

STETSON —Jeanette Flitcraft Stetson on March 7, at her home in Muskegon, Michigan, aged fifty-two years. She was active in civic affairs in the Y.W.C.A., interracial relations; civil rights; and was a member of Friends General Conference Executive Committee. She had served as secretary to Jane Addams. Memorial services were held at Friends meetinghouse in Chicago, following cremation. The American Friends Service Committee, to which she had given years of devotion, also set aside that hour in her memory. She is survived by her husband, Sherman H. Stetson; her mother, Luella W. Flitcraft of Oak Park, Illinois; a sister, Ann Freer of Oak Park; and four brothers, Harold W. Flitcraft of River Forest; Eugene R. and Eldon V. Flitcraft of Oak Park, and Stanley G. Flitcraft of Bradenton, Florida.

YOARS—George A. Yoars, aged seventy-six years, on February 28, in Amboy, Indiana. He was a birthright member of Amboy Friends Church, the son of John A. and Angeline McKay Yoars and was born in Miami County. He was united in marriage with Dessie Draper who preceded him in death. In 1944, he was married to Lilly Curless who survives. Other survivors include a daughter, Mrs. Garnet Hovey of Indianapolis; a son, Harry A. Yoars of New York City; a sister, Mrs. Frances Miller of Amboy, and five grandchildren. Services were held in the church with Logan Smith officiating.

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ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30; Prayer Meeting, Wednesday 7:30 p.m. Albert F. Bohnert, Pastor. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As.—Ashberry).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. J. Harold Hadley, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 108th Street and Artesian Avenue; Bible School 9:45; Worship 11:00; Western Avenue street car to 108th Street. Russell E. Rees, Minister, 10937 South California Avenue. Phone Cedarcrest 3-2715.

Evanson Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for worship, eleven. Marie A. Ferguson, Meeting secretary, 1023 Maple Avenue, Evanston, Ill., phone University 4-8511 or University 4-0366.

The 57th Street Meeting of all Friends. Sunday worship hour 11 a.m. at International House, 1414 E. 59th Street. Monthly Meeting (following 6 p.m. cafeteria supper there) every first Friday. Phone FAirfax 4-8200.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45; Meeting for Worship, 11 a.m. John M. Lewis, Clerk, 338 Bryant Street, Cincinnati, Ohio.

CITRUS HEIGHTS, CALIFORNIA

Friends Community Church, 7600 Old Auburn Rd., one-fourth mile east of Highway 99E and 40, between Sacramento and Roseville. Sunday School 9:45 a.m.; Worship 11 a.m. and 7:30 p.m.; C. E. 6:30 p.m. Glen Rinard, Minister. Phone Roseville 162F11.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m. Lloyd Hinshaw, Minister.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 9:45 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735. Herbert D. Pettengill, Jr., Pastor.

DETROIT, MICHIGAN

First Friends, 9640 Sorrento. S. S. 10 a.m. Worship 11 a.m. For information write or call Mrs. Bruce Douglas, 18066 Warrington Drive, Detroit 21, Mich.

Meeting for worship 10:30 a.m. each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning worship, 11:00; Wednesday evening worship. O. Herschel Folger, Minister.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce. Bible School, 9:45; meeting for worship, 11:00; evening worship and youth activities, 6:30. Cecil E. Haworth, minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana. Church School 9:30, Morning Worship and Junior Church 10:45. Herbert Huffman, Minister, Ger-

aldine H. Moorman, Assistant Minister, Jack Tilton, Assistant to Minister.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone JA1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave., at Ninth. Morning Worship at 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, Minister. Richmond 78406.

MIAMI, FLORIDA

Friends Meeting, 34 West Flagler Street, at 3:00 p.m. each First Day. Business meetings are held the first First Day of each month, following the meeting for worship.

MINNEAPOLIS, MINNESOTA

Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, minister, 4448 Washburn Avenue South. Phone WH 9675.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEW BEDFORD, MASSACHUSETTS

Friends Meeting, 83 Spring Street. Meeting for worship, 11 a.m. Bible Study, 12 noon. Charles W. Mesner, Minister, 29 Tremont Street. Phone 47447.

NEWBERG, OREGON

Friends Church, College St., at 3rd, phone 381, Carl D. Byrd, Pastor, 215 College. Bible School 9:45; Worship 11 and 7:30; C. E. 6:30; Prayer Meeting, Wednesday, 7:30.

NEW YORK, N. Y.

The United Meeting for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October through April, each Sunday at 11:00 a. m.

OVERLIN, OHIO

Meeting for worship, First Day, 11:00 a.m., from October to May, Sturges Hall, Oberlin College. Visiting Friends always welcome. Phone Imre Domonkos.

ORLANDO, FLORIDA

Friends Meeting for Worship at Sorosis House, 108 Liberty Street. First days at 11 a.m. Monthly Meeting, 10 a.m. first First Days.

PASADENA, CALIFORNIA

First Friends Church: Temporary location—Lamb Mortuary, 415 East Orange Grove Avenue; 11:00 a.m., Meeting for Worship; 9:45 a.m., Church School, Orange Grove Friends meetinghouse; 6:30 p.m., youth group; Mid-week Service, 7:00 p.m.; Elmer Howard Brown, minister, phone SY, 6-3372.

PITTSBURGH, PENNSYLVANIA

Meeting for Worship and First Day School at 11:00 a.m. in East Liberty Y.W.C.A., corner Spahr and Alder Streets; Clerk: Richard H. McCoy, 5429 Bartlett Street, Pittsburgh 17, Pennsylvania.

PORTLAND, OREGON

First Friends Church, S.E. 35th Ave. and Main St.; Bible School 9:45 a.m., Worship 11:00 a.m., Unified Service 7:00 p.m., Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne Trolley Bus to 35th Place. Charles A. Beals, Minister, Phone FILmore 3107.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School, First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Charles A. Perera, 9 Hathaway Road, Scarsdale, New York.

SEATTLE, WASHINGTON

Friends' Memorial, E. 80th St. and 24th Ave., N.E. Sunday School 9:45 and Worship 11:00 a.m. Take "22" Roosevelt 80th St. bus. Milo C. Ross minister, KENwood 0471.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 0502 or Melrose 9867. Religious discussion 10:00 a.m. Meeting for Worship 11:00 a.m.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S.E. Meeting for Worship, First-day at 11 a.m.

TUCSON, ARIZONA

Friends Meeting, 436 E. 3rd Street (rear). First day at 11 a.m. Clerk: Ferner Nuhn, 605 East 4th Street.

WASHINGTON, DISTRICT OF COLUMBIA

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting, 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p.m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; Robert E. Cope, Minister. Phone 43-467.

WICHITA, KANSAS

University Friends, University Ave. at Glenn, Church School, 9:45 a.m. Worship, 11 a.m., 7 p.m. High School and College C. E. Fellowship, 8 p.m. Prayer Meeting Wednesday, 7:30 p.m. Friends Univ. bus. Charles A. Lampman, Minister. Dial 2-3373.



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